1: Holmberg--58 (1941-42) 1950 Siriono
116, 643, 56

"Beyond the stratifications of sex and age, Siriono society is little differentiated as to status. A form of chieftainship does exist, but the prerogatives of this office are few. Such status divisions as castes, social classes, and specialized occupations are quite unknown."

1: Holmberg--59 [3] (1941-42) 1950 Siriono

116, 558, 643

"Presiding over every band of Siriono is a chief (ererékwa), who is at least nominally the highest official of the group. Although his authority theoretically extends throughout the band, in actual practice its exercise depends almost entirely upon his personal qualities as a leader. In any case, there is no obligation to obey the orders of a chief, no punishment for nonfulfillment. Indeed, little attention is paid to what is said by a chief unless he is a member of one's immediate family. To maintain his prestige a chief must fulfill, in a superior fashion, those obligations required of everyone else."

1: Holmberg--59 [4] (1941-42) 1950 Siriono
116, 643, 595

"The prerogatives of chieftainship are few. Although the title ererékwa is reserved by the men for a chief, if one asks a woman, 'Who is your ererékwa?' she will invariably reply, 'My husband.' The principal privilege of a chief, if it could be called such, is that it is his right to occupy, with his immediate family, the center of the house. Like any other man he must make his bows and arrows, his tools; he must hunt, fish, collect, and plant gardens. He makes suggestions as to migrations, hunting trips, etc., but these are not always followed by his tribesmen. As a mark of status, however, a chief always possesses more than one wife."

1: Holmberg--59 [5] (1941-42) 1950 Siriono
116, 643, 183

"While chiefs complain a great deal that other members of the band do not satisfy their obligations to them, little heed is paid to their requests. I was told, for instance, both by Indians and by whites who had had contact with them, that the chief was entitled to a share of every catch of game that was made. While I was living at Tibaera, I had an excellent chance to check this matter empirically, and I found that this was not, as said, usually the case, but rarely so. The more general rule was to avoid giving the chief anything, if possible."

1: Holmberg--59-60 (1941-42) 1950 Siriono
116, 159, 643, 578

"The following is an example of the sort of thing that was constantly occurring at Tibaera. Kwándu (Porcupine), a member of the band and extended family of Ačiba-eóko (Long-arm), the chief, was absent for several days with his younger brother on a hunting expedition. On returning to camp, they brought with them about a dozen tortoises of good size. These were tied up with lianas and hung on beams in the house, one or two of them being butchered each day. Ačíba-eóko, desiring meat, first made a direct request to Kwándu, but was brushed off and given nothing. Following this he made public remarks without mentioning names that mbía (countrymen) were keeping all the meat to themselves and not giving any to him, the chief. The owners of the tortoises still paid no attention to him. Finally, after about 3 days, Ačíba-eóko, having received nothing, became so angry that he left for the hunt [60] with his family and stayed away for about a week. He returned with considerable roast meat which he distributed to no one else but members of his immediate family."

1: Holmberg--60 (1941-42) 1950 Siriono
116, 643, 555

"In general, however, chiefs fare better than other members of the band. Their requests more frequently bear fruit than those of others, because chiefs are the best hunters and are thus in a better position than most to reciprocate for any favors done them. In speaking of chiefs, both past and present, informants always referred to them as 'big men.' Chiefs know the most about hunting, about the habits of animals, about how best to surround a band of peccaries; they are the best composers of songs, the most powerful drinkers; they know the most about hunting tapirs and harpy eagles; they have the most wives and children. In short, chiefs know more about things and are able to do them better than anyone else. Consequently, they command more respect than the average man."

1: Holmberg--60 [2] (1941-42) 1950 Siriono
116, 643

"Chieftainship is normally a hereditary office and passes patrilineally from father to eldest son, provided the latter is a good hunter, is mature, and possesses the personal qualities of leadership. In case an eligible son is lacking, the office may pass to the chief's brother. It so happens that the chiefs whom I knew had both inherited the office from their fathers. One of them told me, however, that were he to die the office would be inherited by his younger brother, because he had no eligible son to whom it could pass."

1: Holmberg--61 (1941-42) 1950 Siriono
643

"The Siriono maintain no arbiter of disputes. The chief, for instance, seldom takes part in settling differences that occur outside of his family."